THE PACIFIC

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Reading Room

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THE BEAUTY OF HOLINESS.

I love thy skies, thy sunny mists,
  Thy fields, thy mountains hoar,
Thy wind that bloweth where it lists;
Thy will, I love it more.

I love thy hidden truth to seek
  All round, in sea, on shore;
The arts whereby like gods we speak;
  Thy will to me is more.

I love thy men and women, Lord,
  The children round thy door,
Calm thoughts that inward strength afford;
  Thy will, O Lord, is more.

But when thy will my life shall hold,
  Thine to the very core,
The world which that same will did mold
  I shall love ten times more.

George Macdonald.

THE PACIFIC

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2716 Hillegass Ave., Berkeley.

WHEN LIFE RUNS HARD.

W. N. Burr.

"And I will bring the blind by a way that they know not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not fosake them."—Isaiah 42:16.

I once heard a man in a prayer meeting say that up to that time he had known very little of the hard, unpleasant experiences of life. He was a young man, yet old enough to be one of a college faculty. The prayer-meeting topic that night was, "Life's Trials, and How to Meet Them," or something like that. This man said he had never had a sorrow, had never lost a relative by death, had never been hampered in his plans for school and college life—had just lived and studied and never been forced to face any particularly unpleasant experience.

Most of us have walked a different path from that, and any word of cheer for disheartened people is likely to find a place for itself without much searching.

On the 18th of May, 1883, I was in attendance upon the International Convention of Young Men's Christian Associations at Milwaukee, Wis. That afternoon the New York delegates had a supper together at one of the restaurants; and though I was not a New York worker, but was then connected with the Colorado Association work, I was present at that New York banquet, the guest of a friend. The after-dinner speeches were, on that occasion, earnest heart-to-heart talks, spoken with the purpose along encouragement, drawn from life's deeper experiences. One of the men in speaking of the difficulties which always meet one more or less in Christian work, called our attention to this passage in Isaiah, and told us something of the help it had brought to him at times when his work seemed to get into a tangle, and he could see no way out. I immediately marked that passage in the Bible I had with me, placing in the margin the words: "Frank Ober, at Milwaukee, May 18, 1883, New York Supper."

However often I had read Isaiah 42;16 before that day, it had never stood out for me in its offer of encouragement and help as it did then. And during all the years that have passed since then, whenever I have found myself struggling in some labyrinth of perplexity in which I could seem to see no way out at all, Isaiah 42:16 has often been my star of hope. Often and often I have just stopped for a moment to listen to the voice of the Lord saying to me: "I will bring the blind by a way that they know not: I will lead them in parts that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them." The Bible that I was using twenty-six years ago is worn out and laid on the shelf now; but I sometimes get it down to look at this particular passage, just as I marked it then, on the day it first became for me an illuminated passage in the Word of God.

There are not many lives that escape the dark places, the crooked paths, the experiences that lead into the shadows, at least, of strange uncertainties and discouragements. And no pastor is doing the work he is called to do, who does not sometimes give out a message to the perplexed and heavy-hearted.

Whatever our philosophy may be concerning the foolishness of fear and faint-heartedness, the fact remains that the blackness and burden of care does creep into most lives. It is foolish for any man to be always talking about the hard time he is having, and most people are noble-hearted enough to realize that this is true, and they keep their deepest trials, their heaviest burdens, to themselves. But, nevertheless, most hearts have their bitterness; and there comes, more or less, into most lives, the time when the way ahead seems all hedged-up, or walled about; when one feels that he must free himself from unpleasant conditions or crushing burdens, and yet can see no open door at all. It is true, no doubt, that there are weak-souled people who whine a great deal over every little thing that happens to come along to trouble them—people who manufacture care as they go along, and then make a fuss over it. But there are people who are fighting a brave fight every day, with the odds seemingly against them, who hold back the cry that almost bursts from their burdened hearts; and God only knows how much they are suffering. All care is not foolishness. All heavy, grinding burdens are not the self-imposed work of the man who bears them, or the result of his own weakness, for which he should be condemned.. And even if one is a victim wholly of his own mistakes, it should not simply be said that the burden on his heart is not necessary; that his care is only an experience of the imagination, and can be banished if the man only "thinks' so. There are black experiences in men's lives that are not founded on mere fancies. There are men and women in this world who are struggling along day after day with a cry in their hearts for relief from bitter experiences that are anything but fancied experiences.

And sometimes one of these burdened ones comes to the wall, and with a strange, wild fright in his eyes, turns like a hunted animal at bay, and knows that he must give up the fight unless some renewal of strength comes to him, or some door opens through which he can leap to relief and safety. The care that gnaws at human hearts isn ot all fancied, nor is it all foolish. And it is not wholly childish or effeminate. It is a man's experience, as well as a woman's or a child's.

The San Francisco earthquake brought to the heart of many a man a burden, and made him to cry out: "I am stripped of all resources; employment gone, home gone; no demand for the work I can do—what shall I do?" And there were men in the world before the earthquake who

were crying, "What **shall** we do?" And there were other men who knew what they **must** do, but saw only days of painful struggle ahead.

How shall we talk to burdened people? What shall we say to put them on the right track? What is the right track for people who are having a hard time in life?

Somebody has tried to give the word of cheer in this way:—

"Your burden is heavy, I hav'n't a doubt.
But others have loads they must carry about,
And they are not whining.
Some people are glad if but half of the way
Lies out of the shadow, or part of the day
They see the sun shining.
Suppose you try smiling.

"I know you are lonely, but other hearts ache,
And bravely refuse to be bitter, or break
Because of life's sorrow.
They think of the joy in the land far away,
And hasten the slow passing hours of today,
With hopes of tomorrow.
Suppose you try smiling.

"This funny old world is a mirror, you know.
Turn its way with a sneer, or face of a foe,
And you will see trouble.
But meet it with laughter and looks full of cheer,
And back will come sunshine and love, true and dear,
Your blessing to double.
Suppose you try smiling.

"All places are open to those who are glad.
Too many lack courage, too many are sad.
Those near you need cheering.
So sing with your burden—the way is not long,
And if you look upward your heart will grow strong,
And skies will be clearing.
Suppose you try smiling!"

Like a great many other good things which we meet in life, the message in these verses is good, so far as it goes. But, after all, it is rather for the superficially burdened than for the man who writhes in an actual life-tragedy. They breathe the spirit of stoicism, rather than the spirit of faith and hope. People sometimes find themselves in places where the darkness deepens, and they need something more than just — "Suppose you try **smiling!**"

I am thankful for the friends with whom I have come in touch along life's pathway who save said, "Suppose you are **trusting,**" and who ave pointed to some promise God has made, and helped me to lean on that promise, after doing all I could do for myself. We think sometimes that we must have something more than a **promise** of relief,—we must have the **relief** right away!

But God knows better than we do how the promise is going to be worked out, and sometimes all we CAN do is just to cling to the promise. It always means more than we think it does, just to do that.

Recall now the promises of the text. God says: "I WILL bring the blind by a way that they know not; I WILL lead them in paths that they have not known; I WILL make darkness light before them, and crooked things straight. These things WILL I do unto them, and not forsake them."

When Helen Hunt wrote "Not As I Will,' she certainly had the heart of this cluster of promises in mind, whether or not she remembered this particular Scripture passage.

"I will bring the blind by a way that they know not," runs the Divine promise.

"Blindfolded and alone I stand,
With unknown thresholds on each hand,'

wrote Mrs. Jackson. Look on the picture: A care-burdened soul groping blindly in dense darkness, trying to find a way out, but unable for the time to FIND any way out, yet full of faith that there ARE ways out—thresholds, doors, unknown to her all about her, that God knows about, and will help her to find in His own good time.

"Blindfolded and alone I stand,
With unknown thresholds on each hand.
The darkness deepens as I grope,
Afraid to fear, afraid to hope.
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still,
Unfathomed purpose to fulfill—
Not as I will.

"Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still,
Not as I will.

"'Not as I will!' The sound grows sweet
Each time my lips the words repeat.
'Not as I will!' the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
'Not as I will,' because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill,
Not as I will!"

Trouble is an experience that cannot very well be avoided in this life—not wholly avoided. The best men of the Bible—David, Stephen, Paul, and all the rest, knew what it was to bear the heavy burden of care, perplexity, trial. The days were not all ease and sunshine for them. "In the world ye shall have tribulation," said the Master to His followers. He himself was a Man of Sorrows, and acquainted with grief. He battled in an agony in Gethsemane. And all the rest of us know more or less of the care experience.

There are three ways by which people who are having a hard time meet the experience:

1. Some resort to suicide. They become desperate, and snuff out their lives. "Life is not worth living," they cry, and they seek relief in death.

2. Others, and this class is a large one, meet trouble in a spirit of stoicism. "It can't be helped, and we'll try to make the best of it," they say. And they just doggedly face it, to win through if they can. They are often brave fellows, these stoics; but bravery is not the highest thing in life.

3. There is another class of people who, when trouble comes, light the candles of their faith and go searching for God, the Divine Father, that they may talk it all over with Him, and get the comfort, the encouragement, the advice, that He may have for them. And they do this because they truly "believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His Son." And their faith in Him is so strong that they believe He will keep His promises. The divine promises are to them like cups of cool, sparkling water to desert-worn, thirsty, heat-smitten travelers.

And it is this third class of people who get hold of life at the roots and know what it means, realizing the real dignity and worth of it. I do not mean that they sit down lazily and expect God to do everything for them; but they feed on God's promises while they make their brave struggle. They walk in the dark and they try to find a way out, but they "walk in the dark WITH God." They turn and find HIM, when they are utterly forsaken by others.

Enter this third class if you have been rather inclined to go with the stoics when life is going hard with you. Turn at such times to such a promise as this—Isaiah 42: 16 — and hear the voice of God in it speaking to **you**: "I will bring the blind by a way that they know not: I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them.'

"This ray of promise falls on darkened ways:
'Lo, I am with you alway'—**all** the days—
The bright, untroubled, gladsome days of life,
The days of bitterness, and care, and strife.

"The days when peace doth like a river flow,
The days of grief, when weary hours run slow.
He goes not on far journeys, Christ is near,
He leaves no day without its help and cheer.

"As once of old He knew what He would do
When servants were dismayed and troubled, too,
So now with infinite supplies at hand
He walks with us, though in a barren land.

"Some sweet surprise He doubtless has in store,
Some secret that He never told before.
For this, perhaps, He leads through troubled ways,
And you will understand 'ere many days."

La Canada.

JAPANESE YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

Emma Younglove.

"The Young Men's Christian Association headquarters are a great convenience to tourists in Japan," remarked my traveled friend. "There is not a city of any considerable size in the empire which does not have its local Association, and these are bureaus of information just as in this country. A stranger wants to ask about many things in a Japanese city, and he is often glad to seek out the Y. W. C. A. secretary.

"I was in Kobe for a few weeks last autumn and I taught in the Association night schools while I was there. The first evening at the direction of the little group of men who fell to my lot, I read the lesson to them before they attempted to read. I spoke too rapidly, and they were obliged to request me to read more slowly. In the midst of the lesson the class held a conference in Japanese, after which one of their number said to me, 'It would be pleasant for all the boys if you would read for us again.' My impression was that my reading had not been satisfactory, so I asked, 'Did I read too fast?' 'No,' they replied. Somewhat puzzled as to what was wrong, I proceeded to reread the passage. The men gave most respectful heed. But when I was about to leave them, the Japanese who had acted as spokesman wrote upon a paper and handed it to me. It read, 'I said that I should like to have you come another time and read to us.' No one of them had suggested by word or look that the rereading was superflous, and all had given a gracious attention.

"Three or four years ago the Young Men's Christian Association established a students' hostel in Tokyo. This city is the center of education in Japan, and in it are gathered 50,000 students, 20,000 of whom are young boys fresh from the Middle Schools, which correspond loosely with our grammar schools. Peculiar conditions prevail in student life in Japan. By time-honored custom students live very frugally during these unproductive years. Student hostels are exceedingly cheap boarding places; coarse, often insufficient, food is supplied; and unsanitary conditions prevail. Vice is resorted to that the profits of the keepers may be increased.

"The Association students' hostel furnishes, at moderate cost, good and abundant food and comfortable quarters. It is under the supervision of a resident secretary, who, accompanied by a clerk of his choice, lives with the students. A home atmosphere is added by the presence and oversight of a mature Christian matron. Its projectors believe that this one model hostel will elevate all the student life of Tokyo, so readiy do the Japanese recognize and appropriate Occidental improvements.

"While the Russo-Japanese War was in progress the Young Men's Christian Association was very active in Manchuria. The organization reached 750,000 vigorous men in the field; more, it is estimated, than were reached by all Christian agencies together in the whole of Japan during the same time.

"The Emperor and Empress became interested in the tent work in Manchuria and gave 10,000 yen, $5,000, to the Association. The money was welcome, but the gift was far more valuable for the influence it carried with it. The organization became very popular. Local Associations in-

creased throughout the Island Empire and these now number one hundred, the most of them Students' Associations. There are also several Young Women's Christian Associations."

Ventura, California.

RE-STATING THE MOTIVES FOR FOREIGN MISSIONS.

J. E. Walker.

When it comes to re-stating the aims and motives of the foreign missionary enterprise, the question arises, what is it that means re-stating. Has it ceased to be the preaching of the New Testament Christ and his gospel? Is it no more that the Son of God came into the world to seek and to save the lost? is it that the wages of sin is not death, that there is no gehenna, literal or figurative, and men don't need to be warned to flee from the wrath to come? Is it that we are to dwell only on the present benefits of preaching an expurgated gospel?

Now, Confucius would not teach concerning the future life. There were in his day various beliefs and superstitions current in regard to it, but how could they be proved or disproved? He would deal only with things that could be put to the test of experience—the worth of right living, the turpitude of wrong living, and the working out of the consequences of moral good and evil in human life and human history.

In like manner the Old Testament prophets had no revelation from God in regard to the world to come. Their work was along much the same line as that of the Chinese sages. But in their presentation of the unity, personality and supremacy of God, His presence in all human affairs, His love of righteousness and hatred of iniquity, His severity, His compassion, His forgiveness of the penitent, they are as much superior to the sages as sunlight is to moonlight. They had a direct authoritative revelation of God for this life.

But with Christ comes a radical change. He speaks with authority of a future life, of eternal ruin for the wicked and of life everlasting for those who repent and trust in Him. Yet he does this in order to set forth the importance of a right life here and now.

To the Chinese sage the distinction between a good life and a bad life was a very serious one; to the Hebrew prophet it was a tremendous one; but to Christ it was absolute, infinite.

There are leaders today whose cry is " Back to Christ," yet in this particular the advanced preaching of today goes not back to Christ but back from Christ — back from Christ to the Old Testament and still on back to pagan sages.

In pagan lands religion is divorced from morality, and, indeed, human foulness and ferocity reach their climax under false religious culture. And here in this land crime abounds more and more, divorces and suicides and murders are multiplied. Marriage is no more a thing that concerns the destiny of immortal souls; and killing of self or of others makes merely a few years of an existence of doubtful value.

Christianity is depreciated, and false religions are whitewashed in order to make out that Christianity is an evolution from the "Ethnic faiths' and not a revelation from God; while sin in all its turpitude is but one stage of evolution. But I see in myself a person who can understand the principles of God's work in evolution and with a will by which he can voluntarily co-operate with Him for swift advancement.

But everywhere I find men violating these principles and prostituting god-like powers to base self-gratification. And had it not been for the promises and the warnings of Christ, I myself would have done so, too. Sin has wrecked evolution, and evolution only makes more apparent sin's turpitude and deadliness.

Christ and his gospel, and nothing else than Christ and his gospel can rescue men from this wreck. But well nigh nineteen centuries of constant success has proven that Christ does save those who believe in him.

PHILOSOPHY OR CHRIST

E. E. P. Abbott

We had hoped much from the undertaking of the "Testimony Publishing Society" in Chicago. They proposed sending out a series of booklets to all the ministers of the various demoninations, the Sunday School superintendents, the various professors and many others. The names of many of the authors were sufficient to commend the enterprise, and the generosity of two wealthy laymen, who agreed to pay the whole expense, insured an immense circulation. The second volume of "The Fundamentals" is just at hand. Inferior to the first volumn in many ways, it yet contains some articles of value; especially one chapter on "Justification by Faith" by Bishop Moule, which well supplements his recent very interesting work on "Christian Faith."

There is a chapter however, on "Modern Philosophy" that will, we are sure, do incalculable harm, and will serve to defeat the very purpose the series has in view. The older D'Isreali once said, "The cause of religion is more hurt by her stupid friends than her lively adversaries." M. de Presense cited Schoelcher as an atheist, who made one believe there is a God." Here is a man who is evidently a sincere Christian, and yet if he had his way, he would drive us all into infidelity. He does not hesitate to lay down the alternative: either Christ or philosophy. "Philosophy and divine revelation are utterly irreconcilable," he says. Mr. Mauro in his wholesale attack on philosophy has necessarily to philosophize. He evidently himself indulges in the forbidden fruit. He quotes approvingly from Prof. James;—not the Apostle James—and he sometimes consults what he would proscribe for all the rest of us—the "Hibbert Journal." But here he has Mrs. Eddy as authority as well. Her disciples must not read philosophy or medicine.

Just at a time when the opposition between reason and faith seem to be lessening, this defender of the faith comes in to declare that the breach cannot be spanned. The student into whose hand this phamplet is certain to fall, is taught in his college the sacredness of fact. "It takes the boy of blurred vision," says Pres. Faunce, "and begins to stir his preconceived ideas. It bids him cross question his own experience. It asks him what he really means by freedom, success, patriotism, religion. Nothing is sadder than to see in many a modern church an earn-

est faithful preacher, and before him a group of college students to whom the preacher's entire utterance is not only unconvincing but fairly unintelligible." Now tell such a boy that Christ and philosophy are incommensurate; that one cannot pursue the one and still be loyal to the other; the student of today will be on the side of truth at all events. Fortunate if at such a critical moment he has not a dogmatist for his teacher, but one who can lead him to the comprehensive truth, as it is in Jesus, in whom are hid all the treasures of wisdom and knowledge; that in redemption he will find the highest reason; and that there is nothing in the literature of modern infidelity that, according to Prof. Bowen, after a life of intimacy with all the philosophers, which casts even the slighest doubt in his mind in his belief in a personal God or in the Lord Jesus Christ, in whom dwelleth all the fulness of God."

Whatever Mr. Mauro is as a philosopher, it is certain that he is a poor exegete of the Word. The late Dr. McLaren, certainly no infidel critic, is very explicit in regard to Collossian II., 8, Mr. Mauro's text. He says the choice is not between Christ and philosophy proper. It is a degenerate form of philosophy against which Paul warns his disciples in Colosse. As we should say today, "Do not be entrapped by Christian Science which is a bag of wind," so Paul warned the church of his day, "Take heed that you be not entrapped by so called philosophy, which is vain deceit." Dr. McLaren adds, "The thing spoken of here has no resemblance but in name to what the Greeks in their better days first called philosophy, and nothing but the verbal coincidence warrants the representation often made both by narrow minded christians and unbelieving infidel thinkers—that Christianity takes up a position of antagonism or suspicion to it.

It is a pity that in this twentieth century in a defence that is to enter every parish in the land, this intolerant and unscriptural position should be insisted on. Our attorney in New York city admits that there is nothing so highly esteemed as philosophy (this we would very much doubt), "it has long been deemed esential in a theological education;" Paul had been taught it at the feet of Gamaliel; so, argues our author, no man had anything to do in the composition of our text. God was the sole author of it.

It has come down as a veritable word out of heaven, "Let no man spoil you through philosophy." So we must give it up and follow Christ. There is no distinction to be made between the false and the true, for philosophy at its best is an impossible achievement, an interminable attempt of the reason to explain the universe and which must nvolve the disputants in endless useless logomachy. We admit that the philosopher cannot claim finality for his system. Green's definition is one of the best, "It is a progressive effort toward a fully articulate system of the world as rational."

Says Browning, "Knowledge means ever renewed assurance by defeat." Finite mortals will never reach the whole truth or the fullness of life by philosophy. There are those in the church who claim perfection and are ready to dogmatise over the whole realm of truth. Here is endless progression. The history of Philosophy, if one will read it, will introduce him to the master minds in the past, men who cast a radience over the whole of life, and whom we praise today not because they left us a finished work, but because they opened up new vistas and added new conquests in their search for the eternal reason.

Still we have always to admit that philosophy cannot take the place of religion. It would be a poor substitute. It cannot do everything. "It bakes no bread," says Novalis, but it gives us God, Freedom and Immortality." It gives us a God; Religion gives us my God, something personal. Where philosophy ends religion begins.

As Plato long ago said, "Philosophy is not for every one." A man may be a good Christian and not meddle with the schools. He may be complete in Christ, according ta this same second chapter of Colossians, apart from the degenerate philosophy of that time or the imperfect philosophy of today. But Paul never said that the rational nature must be uterly disowned if we are to have the life of Christ. A man quickened by the Spirit of God must think, and if he thinks clearly he will have some philosophy in time, and if it is not a sound phlosophy it will be false and harmful. There is a monism (which Mr. Mauro confounds always with patheism) after the stamp of Heckel; and there is a spiritual monism which is held by such men as W. L. Walker and Prof. Clark which gives man his freedom and responsibility; and the false philosophy must be cast out by the true philosopher. Never was there such a call for sound thinking as today. There can be no "fundementals (the title of this series of books) without sound philosophy. Someone criticising Prof Everett of Harvard for giving so much time in his course of theology to presuppositions, added, "I take all that for granted." "I wish I could, " was the professor's modest reply.

If Mr. Mauro had warned the young men against too little philosophy he would have done the wise thing. We could name more than one preacher who has been spoiled by a smattering of metaphysics; and we have said with Clough,

> "Why labor at the dull mechanic oar
> When the fresh breeze is blowing
> And the strong current flowing
> Right onward to the eternal shore."

Rossiter W. Raymond of Plymouth Church congratulated the members a few evenings since that they had made over their two last preachers into pulpit orators from mere philosophers. "And now Dr. Hillis was preaching the gospel!" Prof. H. B. Smith of New York used to say a man must know his ground, but he must not preach his metaphysics in the pulpit. Religion must not be dominated by philosophy or science or art or criticism but it must be master of them all. Prof. Harris, the late Commissioner of Education, who died a few months ago, became absorbed in the Hegelian philosophy, and under great difficulties he mastered the system as did few others in those years. At first it drew him away from his early faith in the gospel; but as he advanced and came to take a deeper and more comprehensive insight into the great realm of truth, he returned to his childhood trust. To the surprise of his Concord admirers he was found regularly in his pew on a Sunday morning in the little Orthodox church. Since his death Frank Sanbourn has confessed how unwillingly they came to accept what they had looked upon as beyond the bounds of belief. I myself heard Prof Harris say in his rustic chapel, "The trinity is the supreme object of

faith, and it is the object of highest knowledge and subtlest insight." As Richard Trench confessed his devotion to poetry, which had failed him for a while came back with his discovery of the Christian hope, so Harris could say of Philosophy, which is more akin to poetry than we sometimes think.

"My love for thee and thine; for earth and air
And every common sight of sea and plain,
Then put new robes of glory on, wears
The same till now; and things which dead had lain,
Revived as flowers that smell the dew and rain."

San Diego, June 18, 1910.

AMERICAN BIBLE SOCIETY.

The 94th Annual Report of the Board of Managers of the American Bible Society pronounces the past year one of the most notable years in its entire history; dwelling on the completion of the Million Dollar Endowment, the bequest of Mr. John S. Kennedy, and the creation of the Atlantic Agency. This year is also memorable for a large increase in the issues of the Society.

A World Work.

The total issues of the Society at home and abroad amount to 2,826,831 volumes; 1,427,241 were issued from the Bible House in New York, and 1,399,548 by the Society's twelve Agencies abroad, being printed on Mission and other presses in Turkey, Syria, Siam, China, Japan and the Philippine Islands. The total issues of the Society are 673,803 volumes in excess of the issues of a year ago, and 590,076 in excess of any year in its history. The total issues in the 94 years amount to 87,296,182 volumes. These advance movements have required an advance in appropriations for the coming year. Grave responsibilities rest upon the Board of Managers in view of the increasing demands in this country and around the world.

Expenses $650,000 a Year.

The Society's budget for the year beginning April 1st, 1910, will be over $650,000, a total advance of more than $40,000 over last year. It is apparent that even the large additions to the Society's endowments which have been recorded, when they shall all be received and invested, will not yield an income at all commensurate with the expenses of a single year. The more Bibles the Society sells and circulates, the more money it loses. There will be need therefore for the same generous giving on the part of the churches and individuals that has characterized the past, for the Society's yearly expenditure should reach, and that very shortly, a million dollars a year, if it is to keep pace with the rising tide of missionary enthusiasm at home and abroad.

Under the oversight of the Agents and Agency Secretaries, eight hundred perhons have been directly employed by the Society in distributing the Scriptures during the year in foreign lands and in this country.

Languages.

The Society furnishes Bibles in 152 languages and dialects, and New Testaments or Portions of the Bible in more than 480. The Bible is sold and distributed in the United States alone by the Society is 65 different languages and dialects.

Missionary Work and Benevolent Work.

The entire work of the Society is missionary and benevolent. The Society was organized that anybody and everybody in the wide world could procure the Holy Bible without dependence upon the ordinary methods of commercial establishment. This does not mean that the Scriptures are only to be given away or circulated gratuitously except among the very needy and destitute. The Society makes Grants either in whole or in part to the Army and Navy of the United States, to their chaplains, to hospitals, houses of refuge, to asylums, and homes for the aged, to the work of the Y. M. C. A.'s and the Y. W. C. A.'s and other Societies, to the denominational boards of publication and Sunday-school work and of home missions, and to such interdenominational organizations as the American Sunday School Union, to boards of foreign missions, to city rescue and city missionary organizations, to evangelistic campaigns in cities and rural regions, to the Salvation Army workers, to boards of missions for freedmen, conferences, synods, presbyteries, prisons, and all forms of humanitarian religious endeavor in the multiplicity of phases in which they manifest themselves in this nation and in distant parts of the world.

When sold all Bibles are sold at cost, or less than cost, and in many foreign languages at 30 per cent less than cost, and thousands of copies are given away each year in our own country and foreign lands.

The Hindus.

The Hindus are coming to the Coast by the hundreds, and even by the thousands. Their number in California is variously estimated at from five to ten thousand.

Mrs. Nina Barrett Lennard, whose picture is taken with the Hindu laborers, was for sixteen years a missionary in India. She speaks nine languages and is engaged in missionary work in San Francisco, giving some of her time to special work for the American Bible Society among the Hindus.

The Society finds the Hindus responsive to their work. Scriptures are circulated in Telegu, Bengale, and Hindi, and large shipments in Punjabi and Hindustani have been sent for, and an aggressive colportage work will be done among these East Indians throughout the Coast.

Converting the Auto.

Mr. and Mrs. Ole Johnson, who for years have been home

missinary workers, have at their own expense purchased an auto, and with it loaded with Scriptures will tour for the Society among the Northern Coast counties.

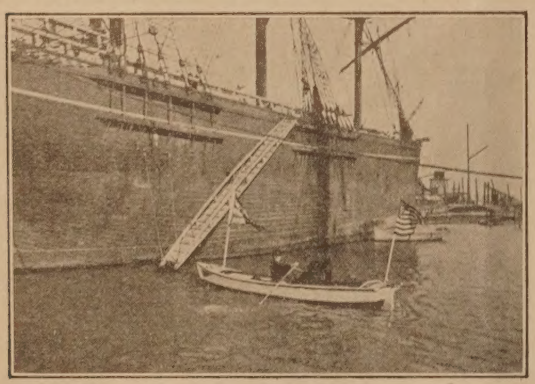
Mr. Johnson is a Dane and speaks six languages. They

will carry their own camping outfit, and will be met with new shipments of Scriptures at various places en route.

Among the Ships.

Mr. Louis Thompson, who has been a missionary to the sailors for years, is engaged in active colportage work, visiting the deep sea ships and bringing to many foreign speaking sailors the Scriptures in their own mother tongue.

Mr. Thompson says it is a great delight to see how many



of these lads are eager for the Scriptures; particularly have the French sailors shown appreciation in being able to procure the Gospel in their own language.

The Bible missionary among these men says that from personal experience he knows that while some of these Gospels will be neglected, many of them will be read on the long and lonely sea voyages when men have time to read and think. Thus the Word is sown beside all waters.

The Pacific Agency.

In the Pacific Agency, with their headquarters at 216-217 Pacific Building, San Francisco, the Society has fourteen colporters and some twenty correspondents, selling and distributing last year, 25,666 volumes in 43 different languages.

Its Bible missionaries travel throughout the Coast States on foot, by bicycle, boat, team, and even automobile, as in the case of one self-supporting (unsalaried) colporter, visiting not only the foreign speaking quarters of our larger cities (663 towns and villages last year) but the mining and logging camps, and the isolated farming communities on plain and in mountainous districts. They work on the firing line of home missions, and follow not only the trail of the immigrant, working among the visiting foreign-speaking sailors, but follow also the adventurous American settler, bringing that Word which is necessary in securing the best foundation for new civilizations.

Scriptures are sold on the Coast in the following languages: English, Arabic, Armenian (Ancient and Modern), Bihemian, Bulgarian, Chinese, Bohemian-Slovak, Croatian, Danish, Dutch, Esthonian, Armeno-Turkish, Finnish, French, German, Greek, Hebrew, Hungarian, Irish, Italian, Latin, Lettish, Lithuanian, Norwegian, Polish, Portuguese, Roumanian, Russian, Ruthenian, Servian, Slavic, Slovak, Slovenian, Spanish, Swedish, Japanese, Syrian (Ancient and Modern), Welsh, Yiddish, Korean, Icelandic, Telegu, Bengale, Hindi.

The Scriptures for all these nationalities can only be procured in this country through the American Bible Society and it is endeavoring to cope with the tremendous task of supplying these, and all the peoples of the earth who come to these shores, with the Scriptures in their own native tongue. No more fundamental work ministering to all missionary movements is being done anywhere, and it should have not only the prayers and sympathy, but the active co-operation of Christians who desire the spread of Christ's Kingdom.

THE BIBLE IN JAPAN.

The Rev. Henry Loomis tells of a large and continuous demand for the Bible in Japan and regards this as one of the evidences of a real desire among the Japanese to know what the teachings of Christianity are. It is reported that there is, among the students especially, a keen desire to know the life and teachings of Jesus. To satisfy this thirst after the truth, a secular publishing house in Tokyo has put out a "Life of Christ," based upon the works of Dean Farrar and Prof. David Smith, which has had a large sale.

Mr. Loomis says further: Seventy-five students in a Government normal college have invited a missionary to give thirty Bible lectures to them in the college building. The principal of the Yuhigaoka Girls' School in Osaka is lecturing on the Sermon on the Mount, and the pupils sing Christian hymns and repeat the Lord's Prayer. These exercises are said to have awakened in the hearts of the pupils a desire to know more of God. Principal Noguchi, of the Normal School at Himeji, has asked a lady to give regular religious talks to the pupils there.

Rev. Dr. Ballagh reports that he was invited to address the pupils of the Middle School at Gifu, whose principal is a Christian. It was the largest gathering of young men he had ever addressed. Of 600 pupils, 500 were present. Mr. H. E. Coleman has a Bible-class of sixty young men, at the Keio University, Tokyo. Rev. Mr. Benninghoff has organized a Bible-class of thirty-five among the preparatory students at Waseda University, and is meeting the students of the Department of Philosophy twice a week to discuss religious topics. Dr. Kozaki, of Tokyo, has a unique Bible-class consisting of ten Christian professional men.

For the past nineteen years the representatives and members of the Y. M. C. A. in Japan have been accustomed to gather annually for conference and mutual edification. After testing various means for making such meetings interesting and profitable, it was decided that nothing else is of so much value as Bible study, and the past session was devoted to a regular and systematic study of the Word.

The preference given to Chirstian teachers of English in Government schools is bringing many of the rising generation into contact with Christianity in a practical and living form. It also brings to Japan a corps of young men of the best type, who are using their opportunities to instruct their pupils, who may so desire, in the doctrines of the Christian faith. The reports from twenty-one such teachers for the past year give the result of their Christian activity as follows: Number of Bible-classes, 53; average attendance, 473; number receiving baptism, 43; number of inquirers, 69.

Mr. J. M. Clinton, of Tokyo, reports: "The work at present among the Chinese is most encouraging, and offers even greater opportunities than ever before. The students are really and truly interested in Christianity and the Bible. The most important advance during the year, and the most far-reaching in results, has been along the line of Bible study. The importance of this has steadily grown upon the Chinese leaders and Christian men of the Association and on the Chinese Church. Practically every Christian man has been enrolled in some Bible-class of the Association.

"I believe that it is the influence and power of the Word of God which is leading these men steadily out of the darkness into the light. It is the Bible that forms the basis of all our work. Practically every one of the Chinese Christians in Tokyo has joined the New Testament League, and is carrying with him a copy of the New Testament. Twenty men of the Association have expressed their purpose to make Christ known, wherever they may be—Japan, China, or elsewhere."

The results of Bible distribution, Christian preaching, and spiritual teaching are becoming more and more evident, and in various ways. Speaking of the work of the Holy Spirit in Japan, Rev. Dr. Imbrie, in a historical address at a recent Conference said: "Christian truths and Christian principles are finding their way into the minds of the people. Christian literature is read (far more widely than many think) by non-Christians, as well as by Christians. The words of the Prophets and Apostles are quoted in the daily newspapers, alongside of the words of the ancient sages of China; and many of the sayings of Christ are coming to be almost household words. No other religious books are so generally read and pondered as the Christian Scriptures. Amid the present confusion in ethical thought, Christian ethics are recognized by many as being the highest standard of living; and their straight gate and narrow way are seen to lead to life even by those who do not themselves enter them. The Christian world-view is growing more and more familiar; and when the Christian preacher, standing in the presence of men of education, speaks of God, he seldom needs to say that he means the infinite, eternal, unchangeable, and yet personal Presence, who fills all the universe with His glory. Thus around the churches there is forming an ever-widening ring of those who are seeking after God, if haply they may find Him.

Among the Churches.

CALIFORNIA.

Oakland, Fourth.—Rev. Frederick Maar and family are enjoying the month of July in rest and recreation at Campbell.

Norwalk.—The pastor, Rev. George L. Marsh, was united in marriage to Miss Minnie Dawson of Campbell, Wednesday evening, June 29th. The bride has been a valued worker in the Methodist Church. Mr. and Mrs. Marsh left for Los Angeles after the wedding ceremony and will spend the summer at Norwalk. After September first they will make their home at Paso Robles, Mr. Marsh having a return call to the Congregational Church of that place.

San Rafael.—Sunday, July 3rd, five persons united with the church on confession of faith. On August 16th, Mr. Paul Gerson of San Francisco will produce Shakespeare's "As You Like It" in the grounds of the Mount Tamalpais Military Academy. The proceeds of the entertainment are for the benefit of the Gymnasium and repair fund of the church. Many of the influential people of the county are interested in the production.

Campbell.—A unique entertainment was given by the men of the church last Friday evening, the occasion being their annual social. The evening's entertainment was preceded by a delicious supper, which did great credit to the culinary ability of the men by whom it was prepared and served. After being thus delightfully fortified for the journey, the visitors were taken upon a personally conducted trip to the city of Washington, and were shown many interesting scenes. A visit was made to Congress, where the sight-seers were introduced to Speaker Cannon and his gavel. The feature of the evening was the reception given Theodore Roosevelt on his return from the big hunt. He was welcomed by many celebrities—Uncle Sam, President Taft, Professor Brice of England, among them. The ex-President greeted all with witty cordiality and presented many specimens of his powers in the chase. The entertainment ended by a grand parade of all the specimens, each one bearing a placard, "Roosevelt, 1912."

WASHINGTON NEWS

Rev. C. F. Clark, 7212 Woodlawn Ave., Seattle.

Lewiston, Orchard Tracts.—A provisional organization has been erected and the church will organize at once. An acre of land has been offered by the promoters.

Marshall.—Lots 100X100 have been given for a church and the preliminary steps for organizing taken. The organization will be rapidly consimmated and the building erected.

Glenora.—Rev. H. M. Mobbs has arrived and will look after this work. The buiuding was dedicated June 12th. Messrs. Mobbs, Scudder, Anderson and Pendleton taking the parts.

Lamont.—The building was dedicated June 5th. Revs. Scudder, Anderson, Wilson, Pendleton and Percival taking part in the service. This young church is well housed and a good growth is anticipated.

Seattle, Edgewater.—A very pleasant social was held recently to welcome Dr. Temple who will be the stated supply. Congregations are keeping up and it is expected that the church will prosper under the genial and energetic "printer preacher."

Ione.—The corner stone for the church was laid under auspicions circumstances June ninth. Revs. Scudder, Pritchard, Wilson, Keene and Pendleton officiating. Mr. Lavender will be pastor at Ione and surrounding points while Rev. S. J. Stuart will take charge of Cusick and neighborhood.

Spokane, Five Mile Prarie.—On June 8th a fellowship meeting was held at which nearly all of the Spokane ministers and a goodly delegation of the laity were present. A very interesting part of the program was the ganization will be rapily consummated and the building ing since its erection.

Calls and Resignations.—Rev. Wm. C. Gillmore from Hood River, Oregon to Dayton. Rev. J. Lincoln Ellis to Almira, begins Sept. 1st. Rev. H. J. Heurle to Lomeroy to begin Sept. 1st. Rev. G. H. Rice to Corbin Park and Westside, Spokane is at work. Rev. S. McMinnis resigns at Wallulla, Mr. Prudy, a student, supplies for the summer. Rev. W. J. Drew to Lewiston. Rev. A. L. Knudson from Kern, Calif., to Sultan, is at work. Rev. H. Edward Mills, Plymouth, Spokane, to take effect Sept 1st.

Bellevue and Medina.—Mr. H. M. Seizer one of Plymouth's able speakers took charge of the services June 19th. Many of our Seattle laymen conduct services in and around Seattle. This work received a great impetus on the Sunday that about fifty of the pulpits in the Northwest Association were occupied by laymen to present the needs of the home missionary work in the State. Much of the success of the Seattle Church Extension Society is due to the interest of our laymen not only in the financial part of the work but in preaching and the Sunday School work.

Hartford.—Rev. David Reed is still looking after this church and reports that matters are very encouraging, the Sunday School and congregations are growing. A clearing been was recently held and the parsonage grounds were put into fine shape; subscriptions are being secured for the parsonage. The Ladies' Aid served supper to the workers. The people regret very much that Mr. Singleton was not able to remain with them as pastor; but his physician said it would be impossible for him to do the work in his present state of health. There is a good field here for an energetic man and the people are anxious to secure a pastor as soon as possible.

Seattle, Columbia.—The church chart shows thirty-two new Sunday School families and ten new church families added since October. Twenty were added to the membership last year of whom nine were by confession. The Endeavor Society has for years supported a pupil in the school at Madura. It has just sent on this year's gift. Church calendars in and around Seattle look like summer though the weather man has not turned on the heat. Lawn parties, ice cream socials and teachers absent from Sunday school tell of vacation time. Our churches will mostly remain open though most of the pastors will enjoy a much needed rest.

Seattle, Pilgrim.—Rev. Charles Luther Kloss who is supplying the pulpit during Dr. Smith's absence in Europe, is not only interesting the people with his pulpit eloquence but is finding a warm place in their hearts. Mr. Kloss is interested in the welfare of the city too. By request he repeated the address he gave at the Congregational Club meeting entitled "The church facing an Apostacy or a Revival?" Live prayer meetings largely attended are being held even now that the summer exodus has begun. The Boy's Club and the Girls' Society recently gave interesting entertainments. The Missionary Society held a very profitable meeting to close the season and the Men's Club has adjourned for the season. Letters have been received from Dr. and Mrs. Smith telling of good health and a very interesting trip. The last telling of the wonderful World's Missionary Conference at Edinburgh. The Pilgrim, the weekly bulletin of the church, always contains helpful and snappy items besides the church announcemets.

AN OPEN AIR-CHURCH

Beginning with Sunday night, July 10, the people of Redlands will be able to attend an open air chruch and see suitable moving pictures in connection with the church services.

The night union services of the Congregational and Presbyterian churches will be held in the Airdome on Sunday evenings throughout July, August and September, beginning the second Sunday in July. Arrangements have been completed with Scott & Cook, proprietors of the Airdome, by which the churches are given the free use of the place for the evening services, and the proprietors will assist in preparing for the pictures, the best obtainable to be shown in connection with the services.

This will be an innovation, not only for Redlands, but something new for this country. To the attraction of the music will be added appropriate pictures for the screen. Besides the sermon, there will be one or two moving picture films presented. The endeavor will be to get one film of 1,000 feet of a strictly religious significance, and another of equal length which will be a travel story. Lantern slides will aso be used from time to time in connection with the sermons as has been the custom of Rev. Dr. J. H. Williams particularly for the Sunday evening service during the summer. Half the time Dr. Williams will be the preacher for the open air service, Dr. Hynson the other half.

The attention of makers of the moving picture films has been turned of late to subjects of the character desired for religious meetings, and there are now many such films available from which the selections will be made for these services. The travel pictures will be especially valuable from a missionary point of view, some depicting conditions in the regions where the missionary activities are already rapidly transforming conditions, and some showing the need

for the advent of the white man. Others will be of a purely travel nature, depicting such scenes as the traveler sees in foreign lands and also some of the things of this country which travelers most wish to view.

The result of this new departure in the manner of holding religious services in this city will be watched with deep interest. The success of such a service is assured before undertaking, and undoubtedly other towns in this part of the state, where it is so comfortable out of doors in the evening will follow the example of Redlands. The Airdome will seat 1000 people.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS

July 12-20.

In addition to the many natural attractions of this wonderfully beautiful region, the program for our summer session is especially full of good things:—Illustrated lectures,

Miss Mirriam L. Woodberry

discussion of methods of work, social hours and study classes.

The latter, conducted by Mrs. Helen Barrett Montgomery and Miss Mirriam L. Woodberry, will fill morning and evening hours. The afternoons will be free for rest, walks, boating, or other recreation.

We Congregationalists are particularly favored in having Miss Woodberry as leader of the Home Mission class. She is the Secretary for Women's Work of the National Home Missionary Society, and comes from New York to attend the summer schools at Winona Lake, Indiana, Colorado and Mount Hermon.

Miss Woodberry's charming personality, combined with her wide experience, gives assurance of a rare treat to all who become members of her classes or listen to her addresses. She will speak on the evening of Tuesday, July 19th.

Fare for round trip to Mount Hermon (good till October 1st $3 50
Zayante Inn, per day.....$2 00 to $2 50
" " per week .....$11 00 to $16 00
Furnished Tent, with board at Dining Hall, per day $1 50
Furnished Tent, with board at Dining Hall, per week $9 00

Come, and we promise you a hearty welcome, followed by a thoroughly good time.

Between July 21st and 31st, Miss Woodberry will have some time to devote to addressing audiences at any of our churches that desire to be so favored.

MEETING OF THE NATIONAL COUNCIL AND CONGREGATIONAL SOCIETIES.

Tremont Temple, Boston, October 10-20, 1910.

The Centenary of the American Board.

National Council of the Congregational Churches.
American Board of Commissioners for Foreign Missions.
Congregational Education Society.
Congregational Home Missionary Society.
American Missionary Association.
Congregational Church Building Society.
Congregational Sunday School and Publishing Society.
Congegational Board of Ministerial Relief.
Congregational Brotherhood.

The joint meeting o the National Council (14th Triennial Session) and Congregational societies will be held in Boston, beginning October 10, 1910.

The meetings wil be held in Tremont Temple (Headquarters) in Park Street Church and one session in Symphony Hall.

The program of the National Council and of the several societies will include as speakers, President W. Douglas MacKenzie, President Marion L. Burton, Prof. Edward A. Steiner, Rev. Raymond Calkins, D.D., Rev. J. Percival Huget, Rev. Frank H. Smith, D.D., Mr. Fred. F. Smith, President Henry Churchill King, Mr. Robert E. Speer, Mr. John R. Mott, Rev. R. Wardlaw Thompson, D.D., of London, and Rev. Charles E. Jefferson D.D.

In connection with the celebration of the centenary of the American Board, representatives are expected from over fifty other missionary organizations, and there will be a pilgrimage to Andover and Bradford (where the American Board was organized.)

There will also be an excursion to Plymouth.

The "Committee of Thirty' in charge of local arrangements will cordially provide free lodging and breakfast for officers, speakers corporate members, missionaries and theological students and for duly accredited delegates of the National Council and benevolent societies, in each case during the meeting of the society to which he is accredited. and provided application therefore (giving the full name, with title—Rev., M., Mrs. or Miss—of the applicant and stating to which one of the above classes he or she belongs) be made in writing on or before September 15th, 1910, to Mr George W. Mehaffey, Chairman of Committee on Registration and Entertainment, at 2 Ashburton Place, (if before September 1st) of Tremont Temple, (if after September 1st) Boston.

Mr. Mehaffey will be pleased also to furnish to others upon application a list of hotels in which rooms (European plan) may be secured, and of boarding places and restaurants at which noon and evening meals and other accomodations may be had, at the visitor's expense.

Arrangements have been made with many of the railroads, and probably will be made with others, which will enable delegates to this meeting, from cities or towns where the regular rate to Boston is not less than 75 cents, to obtain the rate of one and three-fifths fare for the round trip, conditioned on their purchasing a full fare ticket for Boston, and obtaining at the same time a certificate, from the local railroad agent, which, when presented to the proper officials at Boston, will be vised (for which an extra charge of 25 cents will then be made) and will entitle them to a three-fifths fare on the return trip.

Certificates are not negotiable, and if transferred by any delegate will not be honored.

Further particulars will be published later.

For the Committee of Thirty.

FRANK GAYLORD COOK,
Chairman.

Boston, June 1st, 1910.

OUR INFLUENCE IN TURKEY.

What Americans have been doing and are doing in Turkey is manifest somewhat by the fact that there are 427 American schools and hospitals and seven colleges in the Turkish empire. They are supported largely by the Congregational and Presbyterian churches of this country. The American institutions represent every grade of instruction from that of kindergarten to the theological seminary. There are 23,000 students in these schools. Many races and racial divisions are represented. The Americans lead in number; the Greeks stand second; the Jews third, and the Turks fourth.

Of late, Southern Russia has been represented at the American colleges in Constantinople, Beirut and Harput. William E. Curtis, the noted traveler and correspondent, writes: "At all of these schools the English language is the basis of instruction and the forms of worship are thise of the Christian religion. The reading of the Bible, of daily papers, and divine worship on the Sabbath, are compulsory. But no proselyting is done among the representatives of other religions which include Jews, Mohammedans, Armenians, Orthodox Greeks, Nestorians, Copts, and all the other many faiths professed by the people of the near East." However, Mr. Curtis quotes Dr. Bliss of Beirut College as having said: "Every student who spends a year in one of these institutions will get a pretty thorough knowledge of the Christian religion before he leaves it, no matter whether he likes it or not."

Writing of the Turkish schools, Mr. Curtis says that they are poor in quality and limited in quantity; that they are taught by priests who with few exceptions are illiterate. It is said that of late the Turkish officials have begun to recognize the usefulness of Christian schools, and that they not only tolerate them, but are introducing some of their methods in the mosque schools.

The Greeks are said to have excellent schools and to manifest a craving for knowledge, ever characteristic of their race.

The French and Italian schools conducted by the Roman Catholics for the colonies of those nations are spoken of as good.

Nevertheless, the finding of Mr. Curtis is: "But the lack of education throughout the Turkish empire is deplorable, and if the American schools have done nothing else than stimulate a rivalry on the part of other religious denominations and the government, the money that has been contributed to support them has been well invested.

Concerning the Greek and Armenian clergy, the remark is that they are, as a rule, uneducated, most of them being no higher intellectually than the Turkish mullahs; that some of them can merely read the service, and no more.

THE PACIFIC COAST AND EUROPEAN IMMIGRATION.

Mr. Robert Watchorn, who was for many years the United States Immigration Commissioner at New York, is now a resident of Los Angeles. He says that on the completion of the Panama Canal the waves of Mediterranean immigration will break on the Pacific Coast, and that this immigration will prove to be California's greatest asset. Mr. Watchorn is of opinion that Swiss will come in large numbers to the Pacific Coast, and of them he says: "They are a fine lot of immigrants, perhaps the best that come. They are of agricultural bent."

"Italians will flock here joyfully," he says; and adds: "The climate here suits them. Let no one fear the inroad of Italian immigration in California. The percentage of undesirables is small among Italians."

It is expected that immigrants from Europe can be landed in San Francisco when the Panama Canal is in operation for something like seven dollars above the cost of transportation from European ports to New York.

What the Pacific Coast needs for its development is the same sort of labor that other parts of the country have; and that, the Panama Canal will give us. But, with that, we must expect to have our citizenship changed to a great extent just as it has been changed during recent years in New England and in other sections of the East.

Many of our people fear and deprecate the coming among us of the Asiatics, and stand against every effort to give those that are allowed to come the right of citizenship. Foreign labor of some kind the Pacific Coast must have, and so not a few are looking with eager anticipation to the solving of some of our labor problems by the incoming of Europeans on the completion of the Panama Canal.

Inasmuch as Europeans can become citizens, we shall not have aliens among us; and gradually they will be assimilated, and a few generations hence no one will look on their blood as inferior to that flowing in the veins of those who may trace their lineage to our best sources of supply. Nearly all go back to the barbarians of the British and German forests.

THE HOME

NEVER TROUBLE TROUBLE

There's a cheery little proverb
It is very well to heed,
In a world where pain and sorrow
Are quite plentiful indeed.
If you would not have them double,
Then keep this well in view,
To never trouble trouble
Until trouble troubles you.

Don't think when storm clouds gather
You are certain to be drowned;
The very darkest tempest
May quickly blow around.
And up above the blackness
Shines evermore the blue;
So never trouble trouble
Until trouble troubles you.

Ofttimes a gloomy morning
Precedes a sunny day;
So, without word of warning,
Our trials slip away.
What pangs we oft have suffered
From ills we never knew!
So never trouble trouble
Until trouble troubles you.

Quit counting all the bridges
You may never have to cross.
Quit climbing all the ridges
Of future pain and loss.
Trudge on and do your duty,
To God and conscience true,
And never trouble trouble
Until trouble troubles you.

—Anna R. Henderson.

TRUST YOUR BOY

It takes a good deal of wisdom and insight to know when to let those whom we love alone, and in the case of an immature boy it calls for a large amount of faith. Phillips Brooks' mother understood this and wrote these words of counsel out of her own experience:

"There is an age when it is not well to follow or question your boy too closely. Up to that time you may carefully instruct and direct him; you are his best friend; he is never happy unless the story of the day has been told; you must hear about his friends, his school; all that interests him must be your interest. Suddenly these confidences cease; the affectionate son becomes reserved and silent, he seeks the intimate friendship of other lads, he goes out, he is averse to telling where he is going or how long he will be gone. He comes in and goes silently to his room.

"All this is startling strange to the mother, but it is also her opportunity to practice wisdom by loving and praying for and absolutely trusting her son. The faithful instruction and careful training during his early years the son can never forget; that is impossible. Therefore trust not only your heavenly Father, but your son. The period of which I speak appears to me to be the one in which the boy dies and the man is born; his individuality rises up before him, and he is dazed and almost overwhelmed by his first consciousness of himself. I have always believed that it was then that the Creator was speaking with my sons, and that it was good for their souls to be left alone with him, while I, their mother, stood trembling, praying and waiting, knowing that when the man was developed from the boy I should have my sons again, and there would be a deeper sympathy than ever between us."—Presbyterian Standard.

A LESSON FOR MOTHERS

"I am almost heart-broken over it," she said to me once, during a pastoral call.

"And what is it, pray that you are so almost heart-broken over?" I asked.

"Well, it is about my little Jennie—what she said to me as I was putting her to bed last night."

"Something very bad it must have been."

"Oh, no, nothing of the kind; something quite different from that. This is the way it was: Jennie is naughty sometimes, as most children are, you know. Then my way is to scold her sharply, and sometimes to punish her. But last night, after I had put her to bed, and was about going away, she said, 'Mamma, have I been a good girl today?" I thought a minute, then answered, 'Why, yes, Jennie, you have been a good little girl today.'

"A bullet could not have gone straighter to my heart. I had always been quick enough to reprove and punish her for being naughty, but she had evidently, as I remembered, been trying hard all day to please me by being good, and I had taken no notice of it; so the little thing had to ask for a word of commendation which I should have been thoughtful and loving enought to have given without her hungry little heart having to ask for it."—Rev. Addison Ballord, D. D.

THE BUSY WOMAN'S PART

Some very busy housekeepers and others whose work was away from home, unable to take part in church activities, set themselves to seek out tasks that would do a little good and yet not take their bit of leisure. It was really surprising to them all to find how much could be done in just a minute or two, and how rapidly the good work spread once it was advertised a little.

One discovered that it took just two minutes to wrap and address a religious paper for an old lady denied the privilege of going to church and too poor to subscribe for herself. Otehsr took it up; the church and Sunday school papers that had formerly been used in the kitchen or

thrown into the garbage can, did duty in two and often half a dozen homes. Another housewife discovered that odds and ends of lace, ribbon, dress goods and such articles were warmly welcomed by a committee of young ladies who provided Christmas dolls for a mission school, and it only took a minute or two to drop them into a box kept for that purpose. In one instance two busy women combined their resources, one providing magazines, flowers, fruits and nourishing food from her store, while the other delivered them on her way to work, each supplying what the other lacked, and still doing good work for the Master. One mother while teaching her own girls to sew took in the neglected daughter of a neighbor, and during those quiet, happy hours taught her many lessons besides needlework. A very busy dressmaker who had scarcely a minute to call her own, with the permission of her patrons made up bundles of patches for an invalid, and so helped one shut-in to pass her time happily. It would have been impossible for her to buy the patches, but just a little remembrance and effort on the part of this busy woman filled her hours with delight.

Of course there are dozens of other ways in which the resourceful busy woman has shared her pleasures with others. These are just suggestions for some woman who feels that she has no opportunities for doing good and wants to "find a way."—Hilda Richmond.

A NEEDED VACATION

The housemother is the member of the average family who most needs a vacation. It may be that her work is lighter than that of her husband and sons, but it is more exacting and more monotonous. There is no complete relief from its strain, even in sleep. Her hours of supposed relaxation are spent for the most part under the same conditions as her hours of toil.

It often happens that the vacation months are to her merely months of heavier work, because other people are taking vacations. There are picnics and excursions for which the children's lunch-baskets must be packed with goodies. If the family live in the country their city relatives often find it "so restful" to spend August on the farm. If they live in the city, Cousins Obadiah, Anna Maria, and Hezekiah can think of no greater pleasure than to go to town and be shown the sights and taken to the parks. So, in many cases, the housemother spends the summer in cooking for guests and equipping excursion parties, instead of taking for herself the rest she needs after a year of toil.

The housemother is usually the person least considered in the choice of where the vacation weeks shall be spent, even when the family unite in taking an annual outing. This is not so much through other people's fault as through her own. She is so used to choosing what the rest like that she has fully convinced them it is what she likes—just as they suppose that she greatly prefers the smallest piece of pie, or that she is averse to pie altogether. "Her unselfishness," do you say? Well, it is nice of you to call it that. But in reality it is much more nearly allied to selfishness. It is a habit she has acquired of giving her husband and her children pleasure at the expense of her and their sense of justice, and in the end it is bound to be demoralizing to all concerned. So, if she is a wise woman she will speak for herself when the subject of the summer outing is under discussion.

The prime requisite of a housemother's vacation is, that it shall be a complete change from the work of the year. I have known housekeepers who positively reveled in the thought of eating for two weeks at a boarding house table. "The cooking not as good as their own?" Certainly not—if it had been they wouldn't have reveled! The superiority of the home cusine gave the sauce of triumph to every meal; and when the vacation was over they went home to cook, and cook, and cook, and cook, with new enthusiasm and a new sense of their own powers.

I know a dear woman whose idea of rest is to be where she need not rise at the warning stroke of an alarm clock. The need of early breakfast becomes to her, in eleven months of routine, a positive bugbear, and she considers any escape from it in the light of a vacation. I know another woman to whom the experience of ordering a dinner from a menu card seems like a leaf from the "Arabian Nights"—so unused is she to the enjoyment of a meal without the process of preparation.

Any change is good. The greater the change, the greater the area of body and brain which will be refreshed and recreated. The housemother cannot afford to do without her vacation for upon her steady nerves depends largely the harmony of the whole household.

Young People

THE VEGETABLE MAN

The vegetable man was going home to China.

Harold felt sorrowful over it as he sat on the curbing and munched the ripe beliflower Ching Foo had just given him.

Harold was eight years old, but all his life and even as far back as Jessie could remember—Jessie was twelve—Ching had come along the street three times a week with his wagon loaded with vegetables, which are to be had fresh all the year round in Southern California.

He had called at Harold's home a great many other times besides, for he was a member of the mission where Harold's mother taught one evening a week, and he was always a welcome guest in her house.

He had held Harold in his arms while Harold was still in long dresses, and he had clapped his hands and blinked his eyes and repeated, "Hello, baby," just for the pleasure of coaxing a smile from the dimpled little mouth. When Harold was old enough to toddle, Ching had taught the tiny fingers to close trustfully around his own big soiled ones as the little fellow trotted along beside Ching's blue everalls out to the wagon, to return in happy possession of a banana or an orange or a bunch of grapes.

As Jessie and Harold grew older, Ching told them stories of his distant home and of Ching Ying Gin, the little daughter about Jessie's age whom he had not seen since she was a tiny baby.

He had "played Santa Claus," as Harold said, every Christmastime, bringing, tied in a great handkerchief, a

mysterious bundle which sometimes turned out to be a bunch of richly embroidered silk handkerchiefs, sometimes a pair of handsome vases or a carved sandle-wood fan, sometimes the daintiest of cups and saucers, one for each member of the family; but usually containing also a package of tea for the older ones and a box of candy for Jessie and Harold. At Chinese New Years, about the first of February, he brought the children queer, dried-up-looking Chinese confections and smoky-smelling "li-chee' nuts.

Once he had taught them some Chinese songs, and it was his great delight to hear them sing whenever he called.

And now Ching was going back to China to stay all the rest of his life. Harold tried to realize what it would be never to see him again but to wonder and wonder as the years went by, what Ching was doing. How strange it would be to buy vegetables of any other Chinaman!

Presently Jessie came and sat down beside him.

"What's the matter?" she asked.

"O, nothing, only—Ching. Can't we do something for him?"

"I've been thinking about him, too, and I've thought of the loveliest thing. Let's ask Mother if we can't buy a nice American dolly for Ching Ying Gin and dress it all up to give her an idea of the way little American girls look." Strange to say, Mother had been thinking of that very thing; so the dolly was bought—a yellow-haired one, for the lady at the doll counter in the big city store said a missionary had once told her that only yellow-haired ones should be sent to China becouse they are such a novelty to the black-haired Chinese.

Then what a time they had dressing it! Grandmother helped, and Miss Margaret, who was spending the summer with Harold's mother; the young lady next door sent a little white felt hat, which Jessie trimmed with bands and loops of blue baby ribbon; Miss Perley, who was another friend of Ching's made a warm cape lined with bright blue silk; and a little girl from another neighborhood sent a scarlet crocheted jacket and cap that she said her dolly had outgrown! Jessie made a wee lace-trimmed handkerchief, with the initials, "J. C.," in one corner—for they all agreed that the dolly should be named Jessie Ching—and Harold strung a long necklace of beads; so when Miss Jessie Ching was laid in her box for the last time she was daintily dressed from top to toe.

Ching was delighted when he came for her, the evening before he went away. The children showed him the card they had pinned to the doll's dress, with their names on one side, and on the other the words, "For little Ching Ying Gin, whom, having not seen, we love."

Ching promised to explain to her the words, and to tell her of Jesus, whom, having not seen, he had learned to love; and as he went out into the gathering dusk the children gazed after him with wistful faces and with hearts saddened by the thaught of parting.

Ching Ying Gin was stitting with her embroidery under the loquat tree. It was late fall, but in South China the loquts were just blooming, and the bees hovered over the white blossoms in drowsy summer fashion.

Ying Ging was sorrowful today because her mother had shed so many tears. It was so long since Uncle Hoy had had a leter from her father. Ying Gin herself never had any letters from her father, and never expected any. Neither did her mother, for how could a woman read or answer a letter?

To them it was a misty life in another world, this sojourn of Ching's in a far country—a world of whose existence the only proofs were the occasional messages that came through some male relative and the abundance of cash that in some mysterious way came to Ching Hoy from his brother in America. But now the money was nearly gone, and Uncle Hoy himself was beginning to talk of going to America to get mose cash than he could earn from his little rice field.

Ying Gin had just started to embroider a large purse to send to her father if Uncle Hoy should go; for the one her mother had given him twelve years ago when he went away must be nearly worn out by this time—and besides, Ying Gin would like him to know how well she could work.

As she wove the many-colored threads into the gray pattern, she wondered how it would seem to see her father; whether he would look like Uncle Hoy; whether she should be much afraid of him; and whether, as she had once heard Ching Hoy say, his being a Christian would make him like the foreign devils.

Down the narrow lane she saw a stranger approaching. She drew back timidly, hoping to escape his notice, when to her great astonishment, he called her name; she shrank back still farther behind the tree, trembling and dreading she knew not what.

"Ching Ying Gin," he called again, in a voice full of emotion, for Ching had learned in America that even little girls may be very precious. And then all at once Ying Gin knew that it was her father. She would have known even if Uncle Hoy had not that moment come running from the rice field to greet the stranger, and her mother to the doorway.

When Ching's heavy trunk had arrived on the donkey cart, it was an interesting group that watched its unpacking.

There were large lesson picture rolls, which the superintendent of the mission had given Ching to carry home. There were books with queer pictures and with reading that did not look at all like the Chinese characters that Ying Gin had been familiar with all her life, but had never learned to read. There were wonderful presents that Ching bad picked up in San Francisco. And there was a long white box for Ching Ying Gin.

Her father's eyes were bent lovingly upon her as she undid the string and lifted the cover. She raised the sleeping doll from its box, and the blue eyes flew wide open. With a cry of fear Ying Gin dropped the strange thing, but her father only laughed and caught it up; this allayed her fears, and Jessis Ching was immediately adopted by her little Chinese mother.

That night, as she lay down to sleep, Ying Gin thought of the little friends in far-away America who, having not seen her, loved her; of the father who had already shown her how different he was from the other fathers whom she knew; of the promise he had given her that now she should learn to read for herself some of the wonderful things he had found; of the message he had given her about another Friend, whom, having not seen she might still learn to love; and, as she gently glided into the land of dreams, her heart was full of a new joy.—Lilly M. Allen.

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